The Bombay Guardian.

VOL XXV.—New Series.—No. 26. SATURDAY, AUGUST 23, 1879. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Having occasion to write the following letter lately, we thought a copy of it might be useful to others who are engaged in the fight.

Dear Mr ——,

I hope you are continuing to stand your ground. Your adversary the devil has the strength of a lion; but then we have a Sampson who is able to overcome the lion and you have only to keep looking to him and you will have the victory. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" There are others who are dependent on you and whose happiness is bound up with your good behaviour. Even if you choose to make yourself miserable, there is no reason why your wife and children should be made to suffer such anguish. Now I know that the devil has many ways of exercising his power, and the very feeling of self-condemnation that a man has in view of his past failures is sometimes made the means of his falling again, by leading him to drink in order to drown the humiliating feeling. The thing is not to try to get rid of the feeling one's self, but to keep looking to Christ and rejoicing in the fact that he is the Saviour of sinners and of them that have no strength. Let me say to you that you need Christ not for overcoming this one sin, but for all sins. There are other things that separate from God as well as drink; pride, for instance, sensuality, profanity, the desire to please ungodly men &c. You need the Saviour to give you victory over these. I have known persons once the slaves of drink and who had been enabled to get a complete victory over this temptation, but who did not give up their pride, and thus, not having the aid of the Spirit of God, fell again under the power of the accursed thing. One great mistake is that people trust in a past experience. They imagine that a past victory means a present one. We have victory only so long as we realize our weakness and keep looking to Christ. The Israelite who had been bitten, only needed to look once at the brazen serpent, but the Christian needs always to be looking to Christ, the Author and Finisher of his faith. I hope you will read the word of God daily, and realize that it is the word of God when you read it; and that you will pray to the Lord continually even if you have to do it before others. I shall be glad to hear from you. Yours, etc.

—It is estimated that the late war in the United States for the preservation of the Union, cost four thousand millions of dollars. When England in 1836 gave 20 million stg. for the emancipation of the slaves in her West India Islands, the Americans were unwilling to recognize in this any suggestion of an obligation to employ a similar method for the abolition of slavery on their soil. They said, there is no proportion between the number of slaves belonging to England and the number owned in the United States. It was declared and believed to be an impossibility for the Government to pay the slaveholders the value of the slaves. There are now four million coloured people in the southern states; in 1836 the slave population did not exceed two millions. In the latter days of slavery the able-bodied male slave was valued at dlrs. 1000. Taking into account the children and the infirm the average value could not have exceeded dlrs 250, and forty years ago it was less than that. Even if we take the higher number of four million slaves, and the average value of dlrs 250, it would only have been necessary that the United States in 1840 should have agreed to pay for twenty years at the rate of ten million stg. a year to have done away with slavery. As a matter of fact, much less than that would have sufficed. Of course there would have been a great outcry at the thought of assuming such a burden as that and politicians would have said that the Government could not possibly bear it. At an earlier period, say in 1820, it could have been accomplished at a much cheaper rate; in 1800 at a much less cost than that. It is the story of the Sibylline books over again. Finally the South herself threw upon the country the imperious necessity of proclaiming emancipation, as a strategic movement, and then it cost the country not only double the highest amount that would have been needed in 1840, but the loss of several hundred thousand lives of the very flower of the population, a sacrifice in comparison with which the money expended were a mere bagatelle. All this is instructive in a very high degree for nations that are committed to some form of iniquity. Politicians and statesmen repudiate the obligation to renounce some revenue because it tends to the encouragement of vice or to the physical detriment of men. There is the enormous revenue raised from Opium by the Government of India at the expense of China, for the conservation of which she has been obliged to carry on a most disgraceful system of smuggling for many years and afterwards wage two expensive and opprobrious wars with China. Now if a sum corresponding to that expended for the manumission of the slaves in Jamaica had been made over to India to enable her to give up the culture and export of opium before the first war with China, one great problem would have been solved. Can we hope that providence will let the nation off for this outrageous sanction of a death-dealing traffic, without a terrible penalty? Is it in vain that we have so many examples in history that it is not a safe thing for nations or for individuals to mock God? Because India's statesmen think it highly inconvenient to do away with the culture and export of opium, is God going to annul the law that gives harvests corresponing with the sowing?

—The Rev. Newman Hall has been separated from his wife for some years, on the ground of alleged unfaithfulness on her part. He is now suing for a divorce. It is understood that he wishes to marry again. His first marriage was evidently a mistake; we hope the second will not be.

—With reference to a letter about converts in our correspondence columns, we remark that the sincere convert has a right to expect from all Christian people recognition as a brother, sympathy and aid. But it is of the utmost importance that he should give proof of his sincerity by declining to be dependent upon European Christians. A true zeal for the honour of the Lord Jesus Christ will make him most unwilling to let it be thought by his countrymen that he has been influenced by a desire to improve his temporal condition in the step he has taken. If missionaries wish to raise up a company of dwarfed and effeminate Christians, to make the name of Christ to be still more reproached in this land, they could not more effectually accomplish this than by anticipating all the wants of their neophytes and thus shielding them from the trials of life. We have known Native Christians who preferred to suffer want, rather than receive aid from missionaries, lest people should misunderstand their motives in becoming Christian. Christ will never leave nor forsake this sort. Hs may try their faith but he will certainly reward it. The men who most successfully commend the Gospel to their fellow-countrymen are they who show beyond question that they have gladly made sacrifices to follow Christ, and count all things but loss for the spiritual gain that they have found in him. We have been always ready, ever since we came to India, to share what the Lord gave us with our Native brethren that might be in need; yet in perhaps the majority of instances it has been ultimately a question if they have been really helped by it. We are aware that many of these brethren think it desirable to make it appear that the confession of Christ has not lowered their social standing; if they are enabled to do this by the blessing of God on their own efforts, we do not suppose that any reproach will accrue to the Gospel because of this. The interests of Native Christians and of missionaries, so far as these classes are true to the Master, are one, and it is of the highest importance that they should understand it, and work together in harmony and with entire cordiality. There are many enemies of the Gospel who would consider it a great triumph to alienate them from one another and suggest that their interests are antagonistic, and it becomes both missionaries and Native Christians to be on their guard against such suggestions. The Native of India who in our own day turns to the Lord, finds himself in circumstances differing considerably from those into which a profession of religion introduced the convert

in apostolic times; some of these circumstances are favourable and others are not. For instance, they from whom he receives the Gospel generally occupy a social position involving an expenditure *that seems to the mass of the people here*, something almost princely; whereas the apostles were not in a social position that challenged any special deference. Just in the degree that the convert associates intimately with the missionary, (and nothing is more to be desired than that he should,) he will be likely to attach an undue value to many material conforts that surround the missionary, and thus the schedule of his supposed wants will be extended in a way that is not desirable. On this account our own opinion has always been that missionaries would do well to divest themselves of much to which they have been accustomed, that the Gospel which they present may not be hindered. Not many agree with us in this; some think that health forbids these sacrifices; others that we may freely enjoy what providence bestows; should providence withhold it they would contentedly acquiesce. None the less, this discrepancy constitutes we think a difficulty in the way of the convert, and should be taken into account in our estimate of him.

—An interesting meeting was held at Colaba last Friday evening, in connection with Temperance work among the soldiers of the garrison. The inclemency of the weather prevented the number present from being large: but about fifty were present. Major Oldham had arranged that a choir should be present: and the hymns and sacred anthems sung were much appreciated. Cards of honour were distributed by Mrs. Oldham: and thereafter addresses were delivered by the Major, the Rev. Buchanan Blake and Mr. William Simpson. Several signed the pledge while hopes were expressed that some regular work might be done among the soldiers.

—The editor of the *Dnyanodaya* gives an interesting account of the death of his little daughter aged five years, who seems to have realized that beside this there are other and better mansions in our Father's house.

—The *Indian Mirror* says:

"A *yogi* is above the consciousness of virtue and vice, above the vulgar distinction of morality and immorality. By sacrificing self he transcends the conditions of ordinary morality. He is lost in Divinity. Communion is his salvation and life, and his only rule of conduct. He never concerns himself with the question whether he is sinful or sinless, virtuous or vicious. He is blessed if he has lost his self in the ocean of Infinite Holiness and Joy. To ask if Christ Jesus was sinful or sinless seems rather unreasonable. The question does not even apply to him, considered from his own standpoint. Who asks of color whether it is sharp or blunt, or of a knife whether it is sweet or bitter, or of the little babe whether it is philanthropic or selfish?"

According to this (and it is pure Vedantism, and constantly in the mouths of Hindoos,) the distinction between virtue and vice and between morality and immorality is a distinction that only exists while a man conceives himself a different entity from the Deity. When able to say 'I am Brumha' he is one with God, he is God, and in the Godhead there is no distinction between vice or virtue. It is owing to the influence of Maya, that is, delusion, that men make such a distinction. They who entertain this belief understand by self the idea of our own separate existence. To our mind, the greatest outrage that can be inflicted on the blessed name of Christ, is to connect it with such a system. A thousand years before Christ came into the world prophecy thus described him: "Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. XLV. 7. God is love, and his nature is expressed in his commandments and by the very necessity of his being he can only hate that which is contrary to the best interests of all creatures. The distinctions between vice and virtue are everlasting, even as God is everlasting. 'O righteous Father, the world hath not known thee,' said Christ in the prayer of John XVII. There is such a thing as union with God; and there is such a thing as the dream of such a union; and the Mirror confounds, it seems to us, these very different things. It makes a man wonderfully placid and serene and indifferent to material comforts to fancy that he himself is God; but it is a mere dream; and this is all that the *adweit* belief (nonduality) leads to. Some may imagine that certain expressions in the Gospel of John look this way; but the whole tenor of the New Testament or even of John's writings cries out against such an exegesis.

—We have been favoured with copies of the following works which we hope to notice in due course: "The approaching End of the age," by H. Grattan Guinness. Second edition; "*Kootoombwutsul*," being a Marathi translation of an article in *Fraser*; "Remarks and suggestions on the Sins and Sufferings of India" by Thomas Evans, missionary; Administration Report of the P. W. D. Bombay.

—*Kootoombwutsul* is a Marathi version of an article that appeared in Fraser's Magazine in June, 1876, in which the writer, a vegetarian and total abstainer, gave an account of his life. We have not seen the original, but have read with interest this translation. It shows how a person thrown upon his own resources from boyhood, succeeded in raising himself to what people would call a great height of prosperity, by the adoption of habits of self-denial, economy, method and careful observation of men and things. The narator took the vow of abstinence from *flesh* and *strong drink* at an early period of his life, and the success achieved by him is mainly attributed to this. From the first page to the last, the two words are constantly associated as though they belonged naturally together, and the one just as much to be deprecated as the other. This is a brahminical way of putting the matter, but we must confess it is new to us to find an Englishman putting the two things in the same category. We have not the slightest objection to any body's abstaining from the use of flesh, and would find it no hardship to be deprived of it ourselves; but when an effort is made to place flesh-eating and spirit-drinking in the same category, it appears like joining a crotchet to a principle. But many a young man in India may derive profit from this book by noticing the value of self-reliance and a determination to do one's best with one's opportunities. The reader should however guard against the impression that all that a man has to do in this world is 'to mind earthly things.' There is rather too much laudation of worldly gain. The young man is employed by a banking house and at one stage of his career the sudden death by drowning of the two gentlemen who were at the head of the establishment opens a door for him to rise to a higher position. But it might have well suggested a question as to the real meaning of the word success. Is it of so much importance that one should spend his life in heaping up that from which at any moment he may be parted for ever?

—We hold, with the author of "the Sins and Sufferings of India" that the prevailing sins of nations, if not forsaken, shall be visited by the righteous judgments of God, and that the history of the human race teems with facts that prove this. This is, of course, an unpalatable doctrine, but it will take a good deal more than the dictum of an occasional sciolist to overthrow the conviction to this effect abiding in the minds of unsophisticated men. When the philosophy of history comes to be rightly written, it will show that history is something more than a mere record of past events, but contains lessons of great importance for posterity. If history is written in vain it is because its testimony to the fact that God judgeth in the earth is not allowed to appear. Mr. Evans says that when we have good grounds for believing that certain sins are very heinous in the sight of God, that they are the prevailing sins of a nation, and that the opportunity of knowing the character of these sins is not wanting, we may surely expect that such sins will be visited with God's displeasure in the form of national judgments. The first chapter in this pamphlet treats of idolatry in India. Let no one imagine that there is no further need of testifying against this sin in India. It is not true that idol temples have ceased to be erected. It is not true that young India is emancipated from this evil. While we write, ever and anon, we hear the sound of musical instruments and the voice of singers sounding the praises of Gunputi whose hideous image with its elephant head, made of clay and covered with gilt, is borne in state through the street to the house of the worshipper; and the people who take part in these ceremonies are by no means exclusively of the uneducated. Idolatry, as Mr. Evans points out, is not only most dishonouring to God, but most degrading and disastrous to man. We make room for the following extracts:

"It is a downright insult to his *intellectual* nature. Fancy a sentient and immortal being, created to be ruler over all God's works on earth, and endowed with mental capabilities which enable him to weigh and measure the stars of heaven, to search out the treasures of the deep, and to reduce to his own practical purposes, the laws and power of nature. Fancy, I say, such a being, prostrating himself in abject servitude before a dumb and a dead idol, made from a slab of stone, a block of wood, or a pile of inert matter. Such a thought is revolting to the dignity of one's human nature, and our best and noblest senses recoil from the idea in utter disgust and horror.

But, as to the evil effects of idolatry upon the *moral and spiritual* nature of man, it is universally disastrous.

It is an admitted axiom, that man cannot be better than the god whom he serves, while it is equally as true, that gods made by men can be no better than those who make them.

Again and again it has been said to me by *holy* Brahmins in Muttra, in honour of *Krishna*, that a king who could boast of 16,808 con-

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cubines, must have been an incarnation of Vishnoo! In that same, so-called, *sacred* city, I was told by an orthodox Hindu Pundit, who deeply lamented the lewdness of his own wife, that he did not believe that there was a chaste woman in the place. When asked the cause of it, he said, "Krishna, and his lovers, are the root of it all. The women of '*Braj*'[1] say, they are the descendants of the *gopees*[2] who were the lovers of Krishna, and therefore they think, that marriage vows are not binding on them." What an awful confession, made with shame and sorrow, by one who felt overwhelmed by the flood of moral pollution with which the favourite god of India had deluged his own native city."

The 2nd chapter speaks of the more aggravated sins of the State and the 3rd of the sufferings entailed. We reserve these for further notice.

—We would ask the attention of our readers to the notice of special meetings to be held next week under the auspices of the Bombay Missionary Conference, and would suggest that they should ask the blessing of God upon them.

The Bombay Guardian.

SATURDAY, AUGUST 23, 1879.

ERRORS REGARDING CONSCIENCE.

WHAT the conscience of one man approves that of another condemns. What one thinks himself bound to do, another thinks himself bound to oppose. The inquisitor is conscientious in torturing those who are conscientious in what they affirm and do. If we say that both parties are bound to obey what their conscience tells them, we bring contempt upon the whole matter of moral responsibility. But it is not really the conscience that determines what is right or what is wrong. The conscience tells us that what is right must be done, and what is wrong must not be done. But the enquiry as to what is right and what is wrong is one that demands the best exercise of all our powers; above all it demands the exercise of faith in Him who made us and who made us dependent on himself. "He that trusteth in his own heart is a fool," says the word of God; "the way of man is not in himself." Our Lord said to his disciples: "The time cometh when whosoever killeth you will think he doeth God service. These things will they do unto you, he adds, because they have not known the Father, nor me." Their convictions of duty were determined by their knowledge. And they did not know God because they were not willing to know him. So that their conscience was mainly moved by their will. No man can be lawfully required to do what is not right; and the fact that he believes a certain course to be right does not clear him of responsibility, unless it can be shown that his belief that it is right was necessitated and unavoidable. Yet we often hear it said that it is wrong for a man not to obey his conscience. But what is it that conscience demands? It demands that we should do what is right, but does not tell us what is right; for that information we depend on our judgment and understanding and especially on our faith towards God. The idolater says, my conscience compels me to bow down when I pass an idol temple, and reproaches me when I do not do so. Now let us look at this matter. Conscience is not something apart from the individual; conscience, understanding &c. are different operations of the one individual mind. Both that which commands and that which obeys are simply the one person. If we say that the man is right in so far as he does what his conscience tells him to do; we must complete the history of the matter by saying that he is wrong inasmuch as he demanded of himself that which he had no right to. He is substituting a false and deceitful notion of his own, picked up perhaps from other men, for the will of God. When man sets up his own judgment in the place of that of God, he is making an idol of himself. Conscience, so far as it is from God, says to every man, prove all things, and seek light from the Father of lights, who giveth to every man liberally and upbraideth not. My word shall judge them at the last day, says Christ. The word of the Lord is to be the standard of appeal, and not the variable judgments of men. He that trusteth in his own heart to tell him what duty is, is a fool; sowing to his own faulty judgment, he can only reap confusion. Present your bodies a living sacrifice and prove what is that good and acceptable and perfect will of God, says the Apostle. He that is filled with the knowledge of the will of God, in all wisdom and spiritual understanding, is the only man that has a good conscience. Corruption is worst at the place of judgment; when the judge sets aside the laws of the sovereign and begins to make laws for his own guidance, or to allow some other unauthorized person to make them, things will be sadly out of joint in the state. Now this is what we see in the nature of man. The conscience has to wait upon a misguided understanding and will, and the caprices of ignorant man are set forth as the dictates of the most High.

It is the misguided consciences of men that constitute the greatest barrier to the progress of Christianity. In this city of Bombay there are multitudes of people who in early life accepted the judgments of others around them with regard to religious obligations, and these judgments have grown with their growth and strengthened with their strength, and now if they neglect to do what is thus required, they have a feeling of condemnation. They flatter themselves that on the principle of cumulative righteousness, all their acts of obedience rendered to this instruction of their minds, have served to atone for their many failures. This cumulative righteousness is of the nature of a credit at the court of heaven, against which they can occasionally draw in the way of some allowed sin, without any serious abatement. Of some of these religions works they are ashamed in the presence of those who denounce them, and perhaps they then omit them: but their minds reprove them for these omissions. We believe that there are some among our reformers, whose zeal for reform is without the sanction of their own deepest convictions, and who under the influence of these at some time of their life, indulge in secret idolatry. We have been even told with regard to a Hindoo gentleman who was in very high repute among Europeans and with young India for his liberal ideas, that he, toward the close of his life, indulged privately in idolatry. Was it his conscience that demanded this? It was his judgment preoccupied from early years by false notions, that made him forget the more superficial judgments of riper years. If he had done what we believe the convictions of his best hours bade him do, if he had submitted to Christ, he would have received the Spirit of God and been effectually delivered from those early prepossessions. Men fear to go contrary to the ideas of obligation prevailing among those to whom they belong by birth and upbringing; they defer to the common judgment; should any decided change take place in this it will be comparatively easy for them to change. Not very much is accomplished by the Gospel until it affects this common judgment as to what is obligatory. What it accomplishes in this direction is not very obvious but is very important and very real, and at the end suddenly reveals itself. Meanwhile it is much to be desired that men should come to understand what those inward monitions by which they are governed for the most part, are. They are simply swayed by the judgments of those who have never honestly enquired for the truth; they are substituting for the voice of God the voice of misguided men; and are day by day cheating themselves with the idea that they are obeying the voice of God when they are acting in direct opposition to it. Their conscience tells them *to do right*; but if they were really willing to do right, they would find themselves impelled to demand proofs of the correctness of so-called duties. They sin against conscience by shirking the obligation to enquire; something tells them that it will involve them in much trouble and unpleasantness, and they accordingly shuffle off the most sacred and imperative of all duties, by accepting the moral ideas prevailing around them. Especially does a solemn responsibility rest upon those that are approaching manhood and who are every day finding out some new thing not known to their fathers, and are thus led to modify many of their traditional notions of things; how much more important is it that they should seek diligently to know if God has given a revelation of his will to men. Any voice within that does not tell them this, is not a voice to be trusted. A good conscience is one that demands proof before believing that a thing is from God.

1 The name of the country round Muttra.
2 Milkmaids.

DID CHRIST RISE AGAIN? VIII.

Our eighth proposition is this:

"The resurrection of Christ was to the Apostles and other disciples life from the dead, and life in a higher and fuller and more potent sense than they had ever dreamed of."

They had known something of life. When accompanying the Lord Jesus from place to place, they had hourly witnessed the display of his mighty power in healing the diseases of men, and gladdening each successive place with benedictions such as no man could have bestowed; it had been their privilege to hear rapturous expressions of gratitude fall from the lips of those whose children or parents, wives or husbands, sisters or brothers had been healed; they had enjoyed the friendship of him who spake as never man spake, and in his wondrous wisdom and matchless kindness had recognized the glory of their Father in heaven;

they had even been commissioned to perform the same miracles of healing and of mercy, and had seen the devils subject unto them; was not this, for fishermen, a marvellously exalted life? But they had dreamed of something beyond this. They had conceptions of the kingdom of Christ that was yet to be, that caused them to look forward to the future with ardent longings. Yet the resurrection of Christ introduced them to a life that made them forget these dreams, or dismiss them as exceeded by the present reality. Let us explain. If the resurrection of Christ had been simply his restoration to such life as he had had before his crucifixion, if he had risen from the dead to abide with his disciples physically, it would not have had the glorious significance that really belongs to it. Christ would still have been in bondage to the laws of space, forbidding him to be present with more than one company of his disciples, and separated even from them by the barrier of flesh that more or less separates all creatures from one another. Christ had already accomplished the work which his heavenly Father had given him to do in the outer world; what was now needed was the power of God in the inner man. The way had been laid down; what was necessary was the strength to walk therein. The resurrection of Christ was but the first step on his way from death to the throne of God, there to bestow on sinners of a mortal race the purchase of his death. This is what we mean by the resurrection of Christ. It was God's testimony to his life, his teaching and his death as propitiatory, and was the announcement that the kingdom of heaven is open to all believers, inasmuch as it is open for the communication of the Spirit of God to men.

It was the morning of the day after the Jewish Sabbath. The full moon was just setting in the West, and in the East there was the first glimmer of the coming day. The Apostles were awake early. It was time for them to be returning to Galilee and they would have been on their way thither bright and early, but for the fact that Jesus was in the tomb, and they had not heart to leave the vicinity, though conscious enough that they were exposed to bad treatment from those who had put their Master to death. If their unbelief had suffered them to remember the words of Christ regarding his death and resurrection, they would in that case have left Jerusalem; for he had appointed to meet them in Galilee. The arrangements of the Master were disturbed by their want of faith. Well, at the break of day, there is an earthquake rupturing the seal that had been put upon the stone door of the sepulchre. The angel of the Lord appeared at the same time and removing the door, sat upon it. Though but a servant of Jesus, his countenance is resplendent with a supernatural lustre and his raiment is transfused with the glory of his person. That visible glory which the Lord declined for himself, he bestows upon those that minister unto him. The keepers were appalled; as soon as they had in a measure recovered themselves they fled into the city. The women of Galilee were early at the tomb, and Mary Magdelene hastens back to inform Peter and John that the body of Jesus was not in the tomb. She had not seen the angel. The other women entering into the tomb, see an angel there; and either there or outside another; who inform them that Christ has risen according to his own prophecy. When returning in haste and excitement, Jesus himself meets them and sends a message to his brethren that they should go into Galilee. They had not faith for this; in fact they rejected the announcement that Jesus had risen from the dead. They of course could not believe that these women had willingly told them an untruth; but they concluded that there must have been some mistake. It has always been a problem for unbelief, to account for the testimony borne by those whose trustworthiness is unimpeachable; and as modern unbelievers have dealt with the testimony, so the Apostles dealt with it. They attributed it to some mistake caused by excitement, and hope. How unlikely that our Master would have appeared to the women before appearing to us. Are they his apostles? Their imaginations have deceived them. Peter and John however do visit the sepulchre, to ascertain if his body is really missing. To their surprise it is not there, and the grave-clothes are laid there in an orderly way, showing that the removal has not been effected by rude and sudden violence. Strange; passing strange; but we have seen in the last day or two such things as we thought utterly impossible; we have supped full of horrors; we have seen the mightiest of men suffering death like the meanest of malefactors. Jesus being dead, it does not matter very much what becomes of his body, though we should have liked to show it the last rites of respect. Then Mary sees the Master near the Sepulchre. She did not at first know him. Prophecy tells us that the face of the Saviour was so marred, more than any man's; rude hands had plucked out his beard; he had been scourged; his physical strength was so reduced that it became necessary to lay the end of the cross-beam borne by him on another. He would not return to the world just as he left it, for that would have been to bring back all the marks and insignia of death and shame. No; his resurrection was to the fulness of physical life, with the emaciation and the weariness and pallor and sorrow of the past days buried forever in the sepulchre. He is the Resurrection and the Life, and the disciples were to see in him what their promised resurrection would be. There was necessarily a change in the appearance, sufficient to prove the faith of his own. Many a son has returned to the maternal mansion after many years and the mother even could not recognize in the bearded and stalwart person before her, the stripling from whom she had parted years before; but the identification is not difficult, and once effected, the mother has never again the shadow of a doubt. Jesus afterwards appeared to Peter, as Paul tells us in his epistle to the Corinthians. But this fact is no where mentioned in the Gospels. If Peter had been brought to believe that Christ had risen by the testimony of another, it is not impossible that his mind would have been overwhelmed with a sense of his sin in having so basely denied the Lord of glory and he would have felt like burying himself forever, rather than meet the glance of Christ; he might even have been led to do some desperate thing, like Judas. Our Lord therefore made haste to meet him, and at the same moment that he manifested himself as alive from the dead he let him know that his sin was not beyond the reach of pardon. This interview was of the highest importance for Peter, but it was not necessary that in the rapid sketch of the events of this day given in the Gospels it should have a place. Now at last a breach has been made in the strong entrenchments of unbelief of the Apostolic band. But it would appear that even as the others with Peter had rejected the testimony of the women, so the ten rejected the testimony of Peter. It is simply impossible. Why did he not use his power in coming down from the Cross? What is the use of power when all the mischief has been done and the enemy have had a complete victory? By dying he has brought everlasting confusion on his cause. Suppose he came alive to day, what could he do more than he has already been doing, and it is over that power that his enemies have triumphed. The time has gone by forever, when he could have established his title to be obeyed by all. Thus it appeared to the disciples. In fact, faith in Christ was connected with a living Christ, and when Christ submitted to death and entered the grave, faith went into the tomb with him. Some grain of faith had continued hidden in a corner of Peter's heart according to the prayer of the Saviour; but take the apostles as a body, unbelief was never more enthroned in any modern skeptic than it was in their hearts. After that, Jesus appeared to two disciples, who seem to have taken their departure from Jerusalem, proposing to return to their homes. At first their eyes were holden that they should not know him; our Lord wished that they should first do honour to the word of God, by believing on its testimony that the death of Jesus was a necessary preliminary to his glory.

REMINISCENCES. XXXII.

We go on with the journal kept by H. in Palestine, 1839.

August 18.—After some hours we came in sight of the lake Tiberias. One of the muleteers took us to his house in a village, and gave us figs and milk. The women here wear an ornament which consists of a string of silver dollars reaching from the middle of the forehead to the chin on both sides of the face. The daughter of our host had 40 dollars on her rosy cheeks. In the afternoon we descended to the lake and having passed through the deserted village of Magdol (Magdala) rode along its shores till we came to Tiberias. I saw in the streets a great number of faces that looked so German, I was frequently on the point of saying 'Guten Abend'. I afterwards learned that they were Germans, Jewish pilgrims, and that quite a colony was established here. We were taken to a church said to have been built on the spot where Simon Peter threw his net! Here were our quarters for the night. We found already installed here an English gentlemen, Mr. Macan. We took a walk down to the baths of Emmaus, celebrated for their healing qualites, but found the bathing-house closed. We took a bath in the lake and hastened back to the town, fearing lest the gates might be closed. Noticed many small colums of granite.

August 19.—Started for Nazareth in the society of the Englishman. Our muleteers agreed to go so far. We could distinguish at the head of the lake Capernaum and the site of Bethsaida. Saw the mountain of the Beatitudes where Christ fed and preached to the people. At Cana we alighted in the garden of a Greek church, just as the baptism of an infant was taking place. The manner of performing the ceremony was to me quite a novel one. The child was entirely naked and the priest

was rubbing it in a tub of water with a degree of earnestness, aye, violence that made it bawl most lustily. We ate some figs and promegranates and were preparing to mount when the priest brought us a writing which purported that this was the real site of the house where Jesus Christ performed his first miracle, and that the Latin convent was not, requesting us to testify to the same by our signatures as several others had done. Declining this we proceeded on our way. The priest ran after us bawling out buckshish, but we paid no attention to him. The plain of Esdraelon was soon before us and about noon we arrived at Nazareth. It was only after a considerable detention at the door of the convent of Franciscans that we were admitted. The monks were in consultation upon the question of closing the doors and putting themselves in quarantine, the plague having broken out in the town the preceding day. They decided to wait till next morning and admitted us for one night only. Once in, they refused to let us out, but I persuaded the superior to let me go in pursuit of muleteers. After I had succeeded in engaging some, I wandered through the bazaars a while. The town is insignificant and very triste. The church attached to the convent is built over the spot where the angel appeared to Mary. We visited the shop where Joseph had worked at his trade, the fountain where the Virgin had drawn water, (a number were waiting their turn, some of them pretty, and one of them gave me to drink) the Jew's synagague, *mensa sancta* &c.

August 20. We set off for Nablous in company with Mr. M. We were six hours in crossing the famous battle field of Esdraelon or Jezreel. We passed upon our left Mount Tabor, elegant in form, and mount Hermon whereon Endor was situated, and stopt about noon at Djennin near mount Gilboa. In the West Mt. Carmel was visible. During the ride over this plain, I was wrapt in a reverie the subject of which was Napoleon, brought to my mind by the sight of Mt. Tabor. After passing some hours under a tree by Djennin, eating figs, melons and grapes, we left the land of Galilee and entered Samaria. Passing a lake among the mountains formed by heavy rains some years ago, and leaving on our right a village called Sanur, picturesquely situated, we stopt for the night at Jaabed. We took up our quarters under some fig trees and having made a supper of milk slept soundly till the

21st. We arrived at an early hour at Sebaste, Samaria. Here are some ruins which consist merely of a great number of small Ionic columns wanting their capitals, said to be the remains of a palace of Herod, and in an edifice anciently a church said to have been built by Helena, over the dungeon where St. John was beheaded, and now converted into a mosque. A woman wished to prevent me from entering, but I insisted and the sheik arriving gave me a free ingress. When we arrived at Nablous, (Neapolis, Sychar, Sychem) being overcome by fatigue and indisposed in consequence of the bad diet I had been subjected to since I had left Damascus, I threw myself down under a tree and did not get up until next morning. Heard the barking of the Jackals all night. My companions employed the afternoon in visiting Joseph's tomb, Jacob's well and tomb. Nablous is charmingly situated between Mts. Gerizim and Ebal, and has a beautiful appearance when you attain the top of the valley, its environs being one mass of the richest vegetation.

Aug. 22. Saw from a distance the well of Jacob. We passed through a valley where the mountains were ornamented by terraces planted with fig-trees, rising one above another to the summit. But in general the country is quite devoid of cultivation and has a triste and desolate appearance. The population is scant and the fellah merely raises enough to support himself, for if the products of the soil augment, it does but enrich the Pacha, and tend rather to his own impoverishment. Bethel was pointed out to us on our left. After a journey of ten hours we reached Bir. We took up our lodgings in a little orchard in the outskirts. I was getting wonderfully worn down by fatigue.

23. We visited an ancient church in the neighbourhood, and then setting off rode till we came in sight of Jerusalem. I was so overjoyed at the prospect of a resting-place, that I did not feel much disappointment at the sight of it, though it certainly appeared quite small and insignificant compared with my preconceived notions. Still the dome of the Mosque of Omar and the numerous little cupolas, of which each house has at least one, had a novel and pleasing appearance. *Enfin*, it was Jerusalem. We alighted at the Casa Nuova, in charge of Latin monks. We observed that the bazaars were miserable enough, compared with those of Damascus, and that the streets were filled with the most ragged and filthy population we had yet seen in Syria. In the afternoon we visited the S. S. sepulchre. We noticed some fine columns of verd antique sustaining the portals; and entering, we were received by a Latin monk with a fine flowing beard. He accompanied us about the temple and did not cease for a moment abusing the Greeks in the most virulent terms he could find. At the same time he bewailed the poverty of the Latins, and the neglect they met with from European powers. We saw the stone of unction, the place where the three Marys sat, the tomb of Joseph, that of Nicodemus, that of Godfrey of Bouillon, Louis Philippe's portrait presented by the Duke of Nemours, the place where Jesus appeared to Mary Magdalen after the resurrection, the pillar of flagellation, the prison, the stocks in which the Greeks pretend Christ was set, holes leading to purgatory, the spot where the soldiers who speared Jesus in the side repented, where the Jews divided his raiment, where the cross was found, the stone on which Christ sat when he was crowned with thorns, the mount of Calvary, the rock rent by the earth-quake, head of Adam, the stone which was rolled away from the sepulchre, and the sepulchre itself.

24. We went to the mount of Olives. Passing out of the Bab el Ahmoud we visited the tombs of the kings, which are hewn out of the rock and which are doubtless of considerable antiquity. Proceeding then to the valley of Kedron, we visited the tomb of the Virgin Mary, where there is an Armenian church. Near by is the garden of Gethsemane, containing five venerable olives. We ascended the Mt. of Olives. The view took in the Dead Sea. Here is a church of the Ascension and a mosque which contains a stone bearing the impress of Christ's foot, made at the mount of ascension! Descending the mount, we inspected the tombs of Jehoshaphat, Absolom, David, and Zachariah which were evidently constructed many centuries after the death of those worthies, being of a mongrel doric and ionic order. I was suffering from great debility insomuch that I was hardly able to walk. So leaving my companions I returned by St. Stephen's gate, stopping every hundred paces to rest. Passing through the *Via Dolorosa* the guide pointed out to me at every step something or other of which mention is made in the Bible. I paid no attention to what he said. I do not believe that the Bible speaks of any one thing in Jerusalem which they do not pretend to show you this day, even to the window from which David saw the wife of Uriah. The extraordinary number of sieges and sackings this place has undergone considered, it is idle to look for any work of antiquity within the walls. [Recent explorations have however brought to light a number.] Arriving at the Casa Nuova I threw myself on my bed. In the night found that I could not walk for rheumatism in the leg.

We have never seen reason to believe that what is claimed to be the place of the holy sepulchre, is any where near the place where our Lord was crucified and buried. Calvary was certainly outside of the walls and the walls were of sufficient extent to enclose a million of people; but between the reputed place of the sepulchre the area of the temple is less than a quarter of a mile.

INTERNATIONAL BIBLE STUDY.

August 31, 1879. Ezekiel XXVI. 7-14.

HAVING chosen Israel and distinguished it above other nations by a special revelation of his will, God did a thing that man would have thought most unlikely, when he surrendered this nation of his choice, not into the hands of some better nation, but into the hands of a great heathen power. The Jews thought it a sheer impossibility, and almost every body would have entertained the same view. For it would almost seem like a testimony against Himself, inasmuch as he had in a measure allowed his own name to be identified with Israel. But this simply shows that God's thoughts are not as our thoughts. It was just because he had distinguished them from other nations that he required of them that they should not be conformed to the sinful ways of the neighbouring nations. When they discarded the instructions of God to imitate the nations whose ways were abhorrent to him, it was fitting that he should allow these very nations to get the upper-hand of them and lead them away captive to the lands where idolatry was rampant. It was as though God said to them, You have preferred the ways of my enemies to mine; you shall have your fill and go where nothing but idolatry shall compass you on every side. When Jerusalem was overthrown, Tyre like Edom and other nations, was very glad, having the idea that the degradation of one nation would afford more scope for their own exaltation, being vexed with even that feeble and defective testimony to the one living and true God borne by the Jews, and being moreover glad that so may refugee Jews should seek an asylum with them. It is a very common thing with men to rejoice in the judgments that overtake their fellowmen, instead of hearing the voice of God addressing them in the judgment and saying, 'I am a holy God,' 'prepare to meet thy God.' Thinkest thou this, O man, that judgest them who do such things and doest the same, that thou shalt escape? Judgment must begin at the house of God, but where shall the end be?

"For thus saith the Lord God." 7. Though far away from their native land and from the temple, the Jews by the river Chebar had still a privilege that elevated them immeasurably over their conquerors and over all the other nations of the world. God was with them; the word of God came to them; the King of Kings and Lord of Lords condescended to make known to them what he purposed to do. He assures them that as he has used the power of Babylon to inflict chastisement upon them, so he intended to employ that same power in overthrowing Tyre, the proud city which had exulted in the humiliations of Jerusalem. Afterwards, year by year, word would come to them of the great siege of Tyre, carried on by Nebucahadnezzar, ruining the commerce and queenly dignity of this mistress of the seas.

"Thy daughters in the field;" cities dependent on Tyre, or colonized by her and

involved in the paralysis of her commerce.

"With his axes he shall break down thy towers." 9. Better rendered: Will give thy towers for desolate places.

"Garrisons." II. Better, perhaps, citadels or monumental pillars. The totality of the destruction is even greater than that which had come upon Jerusalem.

"I will make thee like the top of a rock." "It shall be a place for the spreading of nets in the midst of the sea. I will scrape her dust from her and make her like the top of a rock." Verses 14, 4, 5. "Thou shalt be built no more." We learn from Joel III. 4-8, that among the various articles of commerce in which the Tyrians had traded, men and women were included, and that they had even taken the Jews (either those who had sought refuge among them, or some whom they had bought from the Babylonians, or taken from the land of Israel when left defenceless,) and had sold these to the Greeks; in this way some of the Jewish race were transported to Europe. The prophecy 'thou shalt be built no more,' indicates that a time would come when there should be no further restoration of Tyre. This time came not in the days of Nebuchadnezzar, or in those of Alexander, but about five centuries ago. Strictly speaking, the prophecy declares that there should cease to exist on that site a great commercial, heathen city. Damascus, a more ancient city than Tyre still exists and so do many cities of antiquity, but Tyre is a rock where fishers dry their nets. There is upon the main land a small place called Soor (Tyre); but the remains of ancient Tyre are to be sought in the waters of the Mediterranean.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—I have attentively read your reply, in two parts, to "Mook Moorien's" letter. The first part touching the divinity of the Gospel is in your usual happy style—lucid and convincing—is in fact all that can be desired. I hope for M. M.'s sake that it will have the effect of lifting the thick mist in which he has allowed himself to be enveloped by infidel writings. But the second part of your reply is not, to my mind, so clear. In your solution of the question started by M. M., I expected to see my doubt resolved, but I have been disappointed. It appears to me that if you at all perceived the real difficulty, you have failed to grapple with it. Even if you denied the undoubted opprobrium inseprable from the convert's name you could not but admit that his position—among friends and foes—is a peculiarly unhappy one. From the time that he summons up sufficient moral courage to declare himself openly, and his relatives, in consequence, turn their backs upon him, his motive is subjected to a process of misconstruction—all the more galling that it is often unjust and emanates from the most unexpected quarters. Shunned by his family, friends and co-religionists, he flies to you for refuge, and how do you receive him? With open arms, I am willing to admit, but while he is at his wit's end to know how to keep body and soul together, you unfold to him, in your most winning manner, the glories of the promised land. You minister to spiritual comforts—you expatiate upon the unspeakable happiness which follows dissolution, while the pitiful creature before you, whom the unrelenting intolerance of his countrymen has perhaps deprived of his daily bread, is only ruminating on the means of existence until such time as the final end approaches. Behind him are his kinsmen attributing his conversion to the basest of motives; before him he finds you denying any little assistance that you can render, lest, forsooth, it might be thought that he was *bribed* into the fold! Thus placed between two fires, the man is left to take care of himself, or at the best is thrown as an almoner on the tender mercies of some public dispenser of a charity fund. Repudiate all worldly considerations as much as you like, there are moments when they enter the minds of even the most saintly. I know a worthy missionary of Christ—originally a Hindoo—who, on one occasion, before almost the last words of his discourse had ceased to vibrate on his hearers' ears, was seen arranging a temporary loan of money with one of them!

Again, where is there on earth that communion and fellowship—typical of what we are led to expect hereafter—which ought to subsist between servants of one *master*. It is among Christians themselves, that Christian brotherhood is most unknown. With very rare exceptions, your very treatment of the covert shows that you allow him to remain among you on sufferance. His rights and privileges are only those of a native; let him be ever so bright, he is second to the most mediocre among you, and whatever his lot may be in the other world (tempting enough, I admit, as you depict it,) the poor man is little better here than an outcaste.

Let me not be misunderstood. I do not advocate high earthly honors for the convert. But some provision to prevent absolute starvation might surely be made for, and a little better consideration than hitherto might well be shown to one, who in obeying the solemn adjination to leave parents, brother, sister, wife and child, suffers pangs severer than most born Christains are ever called upon to endure.

MOTA SOOPEE.

Colaba, 19th August 1879.

NOTICES.

THE Bombay Missionary Conference proposes to hold a series of PUBLIC MISSIONARY MEETINGS on the 27th, 28th and 29th days of the present month, as follows:—

WEDNESDAY AUGUST 27.

7-30, A.M.—Prayer Meeting, at Maj. Oldham's house, Girgaum.
8 P.M.—Missionary Sermon, by Rev. I. F. Row, at the General Assembly's Institution, Kalbadevi.

THURSDAY AUGUST 28.

7-30, A.M.—Prayer Meeting, at Maj. Oldham's.
5-30, P.M.—Lecture for educated Natives, by Rev. Narayan Sheshadri at the Framji Cawasji Hall.
8, P.M.—Evening service with music and Addresses, at the General Assembly's Institution.

FRIDAY AUGUST 29.

7-30, A.M.—Prayer Meeting at Maj. Oldham's.
7-30, P.M.—Tea Meeting, at the General Assembly's Institution. Tickets, one Rupee each, can be obtained at the Tract Society.

Received for the M. E. church, Grant Road, from E. H. A. Rs. 25; from T. B. Rs. 50; J. F. 60; W. W. 30; J. H. 10; Miss. J. S. 25; Mrs. B. 1.

Received for the M. E. church, Mhow, from R. P., Rs. 1000.

The monthly missionary prayer-meeting will be held at Falkland Road Hall on Monday next, at 8 p. m.

Epitome of News.

SATURDAY, AUGUST 16.

—Sir Louis Cavagnari telegraphs through Ali Khel on the 14th, that virulent cholera has broken out at Cabul, in the regiments recently returned from Herat. Many of the soldiers have deserted in panic, and the rest have been given leave to go to their homes.

MONDAY, AUGUST 18.

—*Times of India*; Chaman, 17: There has been another outbreak of cholera among our troops on the road from Kandahar. Veterinary Surgeon Blanchard, R. A., died at Gatai yesterday. Altogether during the march from Kandahar nine Europeans, including one officer, and five natives have been attacked by virulent cholera, the deaths being 5 Europeans, including the officer, and two natives. In Kandahar cholera is at present as rife as it has been at any previous time.

—*Allahabad*, 16: A telegram from Kandahar, dated yesterday, states that a Ghazee attacked the Cabul gate sentry, but was promptly bayonetted.

—Nine Hindoo gentlemen have become bail for Nursey Kessowjee to the amount of Rs. 3,21,000.

—*Lucknow Witness*: "Captain Eads whose great engineering success in deepening the mouth of the Mississippi and constructing the St. Louis bridge gives his opinion much weight, declares himself ready to annihilate the Isthmus of Panama, in a commercial point of view, at one-third the cost and in one-fifth of the time which would be involved in De Lesseps' Ship-canal. His plan is to lift the ships bodily out of the water by hydraulic methods, put them on a ten-track railway, and so sweep them across the Isthmus and let them down safely on the other side with cargo and passengers undisturbed. If this can be done, and it seems feasible, the Ship Canal, so enormously expensive and difficult, had better be indefinitely postponed."

Would it not be cheaper to unload at Aspinwall and reload at Panama?

—Noticing the recent evangelistic meetings in Calcutta, "Nimtius" in the *Lucknow Witness* says: "Five years ago we had out-door services on the *maidan* and elsewhere, and many ladies participated in them, but on this occasion the worshipers went into the streets, and sang the Gospel as they walked along. At proper intervals a pause would be made and a short, earnest address would be given by a minister or layman, and then the line of march would be resumed. Large numbers of natives followed, or rather surrounded, these singing bands, and at times they were addressed in their own language. This novel procedure—novel at least in India,—has very naturally created no little discussion, and various judgments have been passed upon it, but on the whole the popular verdict has seemed to be favorable, rather than otherwise. Very little actual oppsition was made at any time, and the criticisms offered were usually such as sensible people could very easily accept without chafing.

TUESDAY, AUGUST 19.

—*Bombay Gazette*: "Some time since we published an account of the arrest of Wassudew Bulwunt and his Brahmin associate, in which was given a few particulars of the progress that had been made by these men in their efforts to raise anarchy and plunder over Western India. The details then given were correct so far as they went, and that is all that can be said for the present. Since then we regret to learn the question has assumed a graver aspect than that of the mere intrigues of a Poona Brahmin emissary."

—Same; Kurrachee, 18: The story regarding Davis, of the steamer Maddock, who having got drunk, disappeared, and whose body

was found floating in the Ind is and was buried like a dog, is by no means exaggerated. The *Beacon* attempts to contradict it without knowing any thing about the matter.

A telegram from Jacobabad states that Captain Baugh, of the 30th Native Infantry Regiment, committed suicide on the 14th. He is reported to have shot himself with his revolver.

—Same: The differences of castes, in reference to which the Goanese Christians do not staud on a higher level than their Hindu brethren in India, having been carried into religious confraternities, the Government have notified that no approval, in future, will be accorded to the establishment of any religious association which by any of its rules may display a tendency to maintain the odious and untenable distinctions of castes.

—A large portion of Eastern Bengal, about Furreedpur, has been flooded by the overflowing of the Padma river, in consequence of which, according to a local paper, the prospect of the next year's harvest is very gloomy.

—*Bombay Gazatte*: We are informed that the man woh represented that he escaped eleven years ago from a tower of Silence at Gandevi, and who lately claimed kinship with certain Parsees residing at Mazgaon, Bombay, has turned out to be a rogue. A brother of the deceased Parsee came to Bombay from Gandevi a few days ago to interview the pretender. Immediately, however, after the first interview, the latterr ran away from Bombay.

—*Deccan Herald*: "A dacoity took place at the village of Douza, at the foot of Singhur Hill, on Thursday last. It is said that no fewer than one hundred and fifty dacoits swarmed into the village, looting whatever they could get hold of. They succeeded in carrying off eleven hundred rupees. This shows that dacoity is not dead in the Deccan."

—*Times of India*; Alexandria 3:—"Only a few days since, at a large Conservative Banquet, Lord Salisbury is reported to have said, when speaking of this wretched Sick Man, "Turkey, we hope reformed, Turkey reposing on the contentment of her subjects, must continue to hold possessions so important to Europe." Surely this must have been an after-dinner joke, but then the Turks don't see that it is a joke, and seriously believe that Lord Salisbury's nonsense is the opinion of England. What a subject for a cartoon for *Punch*—"Turkey reposing on the contentment of her subjects." How can Lord Salisbury and other members of the Government pretend that any reform has taken place in Turkey, or affect to believe that her subjects are happy and contented, when one of their ablest supporters, Sir H. D. Woolf, just returned from his mission, declares in the House, that although these poor, ground-down, patient, ill-governed subjects paid twenty five millions sterling in taxes during the year, only twelve millions found their way into the treasury chest."

—"We have received a report on the lottery, drawn in aid of St. Francis Xavier's Church, Dabool, on the 28th October last. The number of tickets was 55,000 at one rupee each, and the aggregate value of the prizes Rs. 25,000 payable in cash. The first prize Rs. 2,000 was won by Hajee Dada Abba, a cutlery vendor, and among the winners we observe the Guikwar of Baroda for Rs. 20, who contributed the amount towards the church."

—*Spectator*: With Dr. Richardson's main idea, which is evidently that the sale of narcotics should be made more difficult, we heartily sympathise. We cannot see, for instance, why the deadly habit of swallowing absinthe should be allowed to take root among us, as it is doing; why that dangerous drug, which is a direct cause of epilepsy and of the most injurious brain-affection, while it has absolutely no beneficial effect which quinine has not, should not at once be placed among ordinary poisons. There is no vested interest as yet in its manufacture. Its import is not yet large. Its sale supports no one. Its use is not defended by any political body like the publicans. An act of two lines would probably suppress its sale altogether; whereas, if it once takes the hold here that it has done in France, it may be impossible to undo the mischief. We believe, also, that the terrible effect of chloral, on the character as well as the body, ought to be made much more public. Thousands of people think it a most innocent relief from "nervousness." It enfeebles the will quite as much as opium, and the taste for it increases more rapidly.

Wednesday, August 20.

—The number of killed and wounded in the celebration of Independence Day in America this year was, says the *Pall Mall Gazette*, just under a thousand.

It is just possible that in the course of the century as many have died of the celebration, as died in the actual struggle.

—The Postmaster-General of India, in reply to a question as to whether receipt stamps could be affixed to printed letters of acknowledgment on post cards, has replied that there is no objection to this being done, and that no additional postage will be claimed by the postal authorities on that account.

—*Times of India*: "The persons suspected of the murder of Gunpatrao Appajee, head inspector of the Abkari Department, have at last been unearthed by one of the heads of the detective force, Khan Bahadoor Abdool Ali. The principal of the gang, named Gopal Krishna, was arrested on Monday evening last in a house at Coombharwarra. From information given by him and one Govind, a barber, the police have arrested seven other accomplices, who, it appears, had met together somewhere near Mahim to discuss the means of murdering the deceased. The question was, who was to deal the death-blow? One of the accomplices suggested that they should cast lots amongst themselves as to who should deal the fatal blow. The suggestion was carried, and (according to report) it fell to the lot of Gopal Krishna, who is a resident of Alibagh, to strike the blow."

—*Same*; *London*: "Captain Carey continued to do duty on the Quartermaster-General's staff up to the very evening of the day on which his court-martial commenced. The last letter received by his family was written at 10 p. m., on the 10th June, and in it the writer says that he had been out on a reconnaissance that day and was by Lord Chelmsford's side when Frith of the 17th Lancers was shot. If this is not a condonation of his alleged offence, I do not know the meaning of the word."

—Distrss is anticipated in China in consequence of a deficient rainfall. The Overland *China Mail* states that "the consequences of the present drought are threatening to become very serious."

—One would scarcely have imagined that it was possible for one man to realise as much as 70,000*l.* out of paper collars and cuffs, considering the short time they have been in vogue. Yet this is the amount left by the late Mr. Francis Stephen Foley of Enfield, well-known paper collar manufacturer, who recently died. His business goes to his eldest son, and as the popularity of "paper linen" is still as great as ever, there is no reason why he should not make another 70,000*l.* out of the concen.

—*Overland Mail*, August 1: Amongst the deaths recorded this week are:—Sir E. Deas Thomson; Dowager Lady Carington; General B. J. Stotherd; Lieut-Gen. J. K. McCausland; Major the Hon. R. Hare; Vice-Admiral Story; and Dr. C. Williams.

A Bill has been passed by the French Chamber for the demolition of the Tuileries, the site of which is to be laid out as a garden.

Sultan Abd-ul.Hamid is beginning to walk in the very track which led his uncle, Abd-ul-Aziz, to ruin and death. He has given himself up unconditionally to the Old Turkish party, headed by the Ulemas, in whose eyes the Padisha, as ruler of all the Faithful, can have no other restraint put upon his actions but the findings of the Council of the Ulemas. The Mahometan theory of the State is a kind of theocracy, like that which existed in Palestine under the first Jewish Kings, and such a thing as a monarchy, limited not by the Koran, but by a written Constitution, is utterly abhorrent to the Musulman mind.

A report has been published from the Minister of Public Works to the President of the French Republic on the subject of a proposed railway from Algeria to Soudan. The line would be 1,250 miles in length.

A terrific fire broke out on July 28 at Ortakeui, one of the villages on the Bosphorus. The long dry weather had made wooden houses as combustible as paper. A strong wind was blowing, and one entire quarter, chiefly occupied by poor Jews, is destroyed.

Four bishops were consecrated, on July 25, in St. Paul's Cathedral—namely, the Rev. William Walsham How, D. D., as Bishop of Bedford (suffragan of London); the Rev. Joseph Barclay, LL. D., as Bishop of the Church of England in Jerusalem; the Rev. John Martindale Speechly, M.A., as Bishop of Travancore and of Cochin; and the Rev. William Ridley, D. D., as Bishop of Caledonia, in British Columbia.

A gigantic telescope, which is said to be the largest in the world, has just been constructed for Sir Henry Bessemer by Messrs. Galloway, engineers and ironfounders, Knott Mill Iron Works, Manchester. The telescope is a marvel of ingenuity and workmanship, and is estimated to cost 40,000*l.*

—*Christian*: A thanksgiving meeting will be held at Harley House, Bow, on Thursday afternoon, July 31st, for God's unspeakable goodness in sending forth from the East London Institute, up to the present, 100 missionaries throughout the world, and for the spiritual blessing which has rested on their labours. The chair will be taken at four o'clock p.m. by the Right Hon. the Earl of Shaftesbury. In the evening there will be a farewell meeting, to commend to the care and blessing of God the following missionaries leaving the Institute:—Messrs. Swaffield and Hinson, about to labour as evangelists in the Northern States of America, California, &c.; Mr. McDougall, in Cape Breton, Nova Scotia; Mr. Volkanoff, in Bulgaria; Mr. Rivett, in Australia; and Mr. Ferguson, in China. The chair will be taken at seven o'clock by Mr. Stevenson Blackwood. Mr. and Mrs. Grattan Guinness invite the attendance of Christian friends, who should communicate their wish to be present, by letter, to Harley House, Row-road, E.

—Wm. Corbridge, of the Salvation Army writes to the Christian: On Sunday, June 22, we had a good time at Sunderland. While singing through a few streets, inviting the people to the Saviour and the services, an overwhelming influence fell upon us. In one street we formed a ring, and several friends testified for Jesus. Among the number was a woman with grey hair, over sixty years of age, who, I am told, had been a street singer nearly all her life, but was saved in one of our meetings a few months ago. It was enough to melt the hardest to see a woman minister, with grey hairs, in the middle of a ring, in the open air, surrounded by saved roughs of every sort. Oh, I do wish I could draw a picture of the ring of roughs and the speaker. An old lady, a little bent, with grey hair, country umbrella, grinders few, but a full heart, walking about the ring inviting sinners to Jesus. And then a tall, clean-looking woman ran into the middle of the ring, and with up-lifted joined hands, falling down before the speaker on her knees, on the stones, looking up into the speaker's face, she said, with tears streaming down her cheeks—"*And if you please, ma' am, will you pray for me?*" We all fell on our knees in the

street, and had such a melting season as is rarely experienced inside, the poor penitent, with still uplifted hands, pleading for mercy. Brother Robinson pointed her the short way to Calvary, whilst we sang—

"The blood of Jesus cleanses me,
This moment I believe."

She stepped into liberty; her face beamed like an angel's as she stood up and testified to the crowd of onlookers that she had found peace, and was *saved in the street*. She said, "I have been a bad woman. I have been twenty-two times in gaol, was transported twice, and only came home last Wednesday; heard the singing; came to see the Band." The Spirit convinced her, the blood now cleansed her. She said—"I can bear all you to look at me. I can bear all mocking. I mean to go to heaven—Hallelujah!" We had a grand meeting inside; saved roughs of every sort testified for Jesus.

The Happy Family.—From the parents to the "littlest" in the house they told me were all saved. One man said, "A week yesterday night I went to bed the biggest sinner and drunkard in Sunderland; but God would not let me sleep. I did try to get rid of Him and knock Him out of my heart. I lit my pipe, and tried everything I could to resist the Lord; but He would not let me rest till I had prayed nearly all night; and at five o'clock next morning God saved me. Sunday used to be my worst day; I used to get drunk and turn my family upside down; but now I love them. And I tell all my old mates and companions, plump and plain, I am saved and mean to go to heaven."

A Praying Lad told us how he used to pray for his father. "You did, lad," said the father, "and he's here; God did save a drunken father in answer to prayer; it's us old drunkards that feel the change."

Thursday, August 21.

—*Times of India*: "The opening of the Indus Valley Railway will reduce the cost of Punjaub wheat delivered in London by more than 20 per cent. the distance from the Punjaub to Kurrachee, instead of to Calcutta, being 600 miles as compared to 1,000 miles; while the freight from Kurrachee is two shillings a ton less than the freight from Calcutta. The saving effected in the cost of the wheat of the North-West Provinces delivered in London would have been even greater when it comes down the new Rajpootana line to Bombay, but that the Supreme Government have wantonly determined to hamper the traffic by insisting upon a break of gauge, so as to add to the cost of every bag despatched via Bombay."

—The Str. *Gwalior* left Aden with English Mails for Bombay, Wednesday, 12 noon.

—Among insolvents discharged yesterday was Mr. Hamilton Maxwell, for Rs. 51,71,047.

—A Greek merchant at Chio, M. Dromokaitis, has bequeathed, the *Debats* says, 1,700,000f. for charitable purposes, 700,000f. being intrusted to the King for some national or humanitarian work.

—The British and Foreign Bible Society are printing the Old Testament in Aneityumese, the language of the most southerly of the New Hebrides group, under the superintendence of the Rev. John Inglis. It is interesting to learn that the natives of Aneityum have paid the society nearly £700, being full value for the New Testament, the Psalms, and the first half of the Pentateuch; they have also collected money in advance to pay full price for the Old Testament, as soon as it is printed.

Friday, August 22.

—*Times of India*: A telegram was received yesterday from England stating that heavy rains and disastrous floods continue throughout the country, that the wheat crop has suffered much, and that very heavy shipments are being made from America. The visible supply in the United States alone on the 7th July was of wheat 13,400,000 bushels, and of maize 11,400,000 bushels, against 5,000,000 and 9,000,000 severally at the same time last year, and there were on the passage to the United Kingdom 1,500,000 qrs, of wheat and flour against 793,000 in 1871, nearly double the quantity. There is no need to fear any great advance in the price of wheat, but England will this year have to pay for wheat alone to other countries over £35,000,000 sterling. If her export trade was increasing at the same time, the mischief would not be great, but every country in the world is increasing its protectionist duties, with the exception of India, and she has been afflicted with famines, and the fall in exchange has contracted the import trade to very narrow limits.

—The Ameer of Afghanistan has ordered troops to Badakshan to maintain order on the frontier. Cholera is again on the increase at Cabul. The regiments which arrived recently from Herat have lost over one hundred men; some reports say 365.

—Fall in rain, fort, 58 in.

—A Hindu shroff, between fifty and sixty years of age, and his wife, also advanced in years, in Trimulgherry, were last seen alive on the night of the 15th instant; and were found dead in their room the next morning with their heads completely severed from their bodies. The shroff's cash-chest was missing, but was subsequently found empty in a field close by.

—Our death rate is rising again. It was last week 511. By cholera, 27.

—W. J. A. sends to the *Telegraph* the following extract from a letter received from a medical man of long standing in the service of the Emigration Commissioners, written by him on his way to Calcutta:—

"s. s. Australia, Suez, June 26, 1879.

". . . . The only thing worth recording, and the general public ought, I think, to know something about what I relate, is of a screw steamer, a Russian man-of-war, or rather transport of about 1,500 tons gross measurement, at Port said. This vessel had on board upwards of 600 prisoners—Nihilists—they were going to Siberia, to some port north of China. They were in cages, each cage containing about fifty. The Custom-house officer who came on board us said he had seen them, and that 'they looked like wild beasts," and no wonder—poor wretches! God only knows the justice or injustice of this, and He will make inquisition some day. Imperial Government and martial law can soon discover Nihilists, or anything else. This sight made all our hearts sad. . . . The figure-head of the ship was beautifully carved. It was an Angel with a golden crown, and holding forth a crucifix? What a burlesque on the of Jesus of Nazareth?'

—*Bombay Gazette*: "Before a reduction in the military forces and in the military expenditure of this country will be practicable, it is necessary first to remove the great danger—almost the only danger—that threatens the common peace—that is the armaments of native States. In that lies the only remedy and the only escape from Mr. Bright's dilemma. Yet let that measure be hinted at as likely to be put in force and Mr. Bright and his crew, with all the Baboos in the Empire, will be among the first to denounce British injustice and British tyranny. Mr. Bright says the people of India are a docile people and therefore the exsisting garrison may safely be lessened. But the *Times* in its article on the armies of native States, which we reproduce this morning, shows that there are three hundred thousand armed men between the Himalayas and Cape Comorin maintained by our feudatories, ostensibly to keep order among populations amounting together to not more than 45,000,000—that is, at the rate of seven soldiers per thousand. In British India, on the other hand, we have over 200,000,000 of people, yet 180,000 troops, or one per thousand, are thought sufficient, not only to maintain order, but to watch the 300,000 armed men above referred to, as well as to defend the Empire against foes from without."

—The Government of Madras has recommended to the Government of India the deputation of Miss Rajahgopal to England, to study the system pursued in that country in regard to female education.

—The public spirit of private persons led them to spend, last year, some 2¾ lakhs of rupees on the improvement of Bengal. Over 200 tanks were built by these private persons, at a total cost of Rs. 1,39,524; and 85 wells at an average cost of about Rs. 270 each. Besides these, there were 8 bridges, 15 roads, a serai, 2 schools, 2 charitable dispensaries, and some embankment, drainage canals, and ghats.

—Advices from Zanzibar bring news of the death of Mr. A. Keith Johnston, the leader of the East-African Expedition sent out under the auspices of the Royal Geographical Society.

Selections.

MOUNT HOLYOKE AND MARY LYON.

By Rev. Theodore L. Cuyler.

That procession of nearly three hundred white-robed young maidens yesterday at Mount Holyoke—"showing like a troop of the shining ones"—was, to my mind, a triumphal procession in honor of Mary Lyon. The heroic founder of this world-known Female Seminary has been slumbering beneath the marble monument in the Seminary grove thirty years; but her bright spirit seemed to be marshalling that long line of her country's daughters. When the graduating class rose up in the examination hall and made such an admirable recitation in mental philosophy, the face of Mary Lyon seemed to smile approval from the walls. The portrait is a very plain picture of a very plain face; the blue eyes and sandy hair mark kindliness and energy; but one would hardly think that that old-fashioned Puritanic woman was *the pioneer of the highest culture for American womanhood*. That crown belongs to her. None shall wrest it away. Other American women have handled the chisel like Harriet Hosmer, or handled a telescope like Marion Mitchell, or handled a powerful pen like Mrs. Stowe or Margaret Fuller; but Mary Lyon's life was an epic—an added verse to the eleventh chapter to the Hebrews. A woman who studied eighteen hours a day to fit herself for the exalted station of teacher, who gave all her energies to the enterprise of founding an institution worthy of her sex, who wrapped herself in a buffalo-robe and rode, through freezing New England Winters, from place to place in order to enlist friends and money for the undertaking; and who, at last, established and moulded and guided Mount Holyoke Seminary through its first twelve glorious years—that woman was a heroine. She gained her reward. Well deserved is that eulogy carved on her monument—"Give her of the fruit of her hands, and let her own works praise her in the gates."

She taught her pupils not only the highest branches of English and classic literature and the lowliest duties of domestic life in larder and kitchen: she taught them to pray, to toil, to live, to suffer and be strong. From her class-rooms have graduated more than seventy foreign missionaries! Scores upon scores of parsonages have been presided over by pastors' wives trained at Mount Holyoke. Nine teachers have been sent thence to Africa within a year! Yesterday, when I was addressing the graduating class, my eye fell on one bright face from Ahmednugger, another from Landour, Northern India, and still another from the Hawaitian Islands. So many missionary wives or daughters were present that it seemed almost like a meeting for the American Board. And then through all those halls and school-rooms and library and art-galleries there was breathed a gladsome spiritual atmosphere as sweet as the fragrance of the new-mown hay.

All this burst of enthusiasm is the more pardonable because it was my *first* visit to a

spot which I have long desired to see. Yesterday morning early I went out into the maple-grove to visit the monument to Mary Lyon. Not far off stands the "Williston Hall," with its collections of fine art and of natural history. Just below is a tiny lake upon which the young women exercise their muscles with the oar. A healthy well-developed three hundred they are too—so admirable is their regimen that there has not been a death in the institution during the last ten years.

But to the monument. It is a plain block of marble, bearing the inscription "Mary Lyon, the founder of Mount Holyoke Seminary and for twelve years its principal; a teacher for thirty-five years, and of more than three thousand puplils. Born February 28, 1797—Died March 5, 1849." Upon the opposite side is her memorable sentence: "There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it."

A glorious sentence. But even finer yet than that was the motto she used to give to her graduating classes—"My dear girls, when you choose your fields of labor, *go where nobody else is willing to go!*" What a battle-charge for brave exposures—what a seed-corn of holy consecration and of martyrdom for Jesus, is in that heroic line! It has germinated into some of the noblest lives which American missions have furnished. The dead hand of that heroic woman is still pointing her young countrywomen to the distant and the dying on heathen shores. When I stood beside that marble tomb and read its inscriptions through tears of reverent joy, I felt the same thrill as when I first stood on the site of the historic "haystack', where the American Board of Missions was born, under the shadow of old Greylock.

The many graduates of Mount Holyoke who read THE EVANGELIST, will be glad to learn that the old hive is still full. About 275 pupils have been in attendance this year. The same old methods of rising with the lark, of singing a morning hymn at the breakfast-table, of occupying an hour each day in domestic duties in kitchen, dining-hall or dormitory, and of hearty exercise in the gymnasium, are still kept up. The same sweet quiet reigns among the maples and the elms; the sloping sides of Mounts Tom and Holyoke are as emerald as in the days of yore. Perhaps some pastors' wives in the far West may read these lines, and as they feel again the breezes from those green hill-sides they may long to be girls again once more among the happy groups and the groves of Mount Holyoke.—(*N. Y. Evangelist.*)

"OLD DISCIPLES."—THEIR TESTIMONY.

Rev. Henry Belden.

Soon after the doctrine of entire sanctification was proclaimed by Presidents Finney and Mahan, two ministers belonging to the Presbytery of Poughkeepsie N. Y., viz., Rev. H. Belden and Rev. Hill, embraced and began to preach the same doctrine. For this reason they were called before Presbytery under a charge of heresy. Without acting directly upon the charges, the matter was referred to the Synod of New York, to which the Presbytery belonged. Before this body, members of Presbytery bore unqualified testimony to the superior piety and usefulness of the accused, the Moderator saying that "If Christ, should stand before them, and ask, 'which of you shall betray me?' there was not a member of their body who would not suspect himself sooner than he would either of these brethren." Yet their deposition from the ministry was ordered, and afterwards executed. By uniting themselves with the Congregational Association of Ohio, they were restored to the ministry. A short time subsequent to this, Mr. Hill was called home to glory. Mr. Belden, for many years, laboured more abundantly than almost any other minister in the United States, his one great theme being "the unsearchable riches of Christ." A few years since, he was laid aside by a stroke of palsy. He has not ceased, however his rich testimony for Christ. In a recent meeting at Dr. Palmer's, he said: "Jesus had been his sanctification for thirty-six years. He was almighty, all worthy, all glorious. He was willing to live if it was God's will, but he should be glad when by and by he should slip away and go to glory and be among the redeemed for ever."

Dr. Ball.

Among the earliest to embrace this doctrine, as proclaimed by the individuals above-named, was Dr. Ball, a leading physician, and member of a Presbyterian church in the city of New York. Since the blessd hour when "the Holy Ghost fell upon him," "his sun has not gone down, neither has his moon withdrawn itself." The following is his testimony at a late meeting at Dr. Palmer's as reported in the *Guide to Holiness*:—"Coming to God for pardon he did not get sanctified wholly. He had been helped all the way by testimony, and when he heard a brother say that he had victory over sin, he said, 'That is what I want;' and getting on his kuees, with deep earnestness he cried to God for deliverance, and then and there Jesus came as his sanctifier; and he slipped out of himself, his weakness, into the living Christ, and he marvelled at the victory. Why hunger longer, when God our Saviour is waiting to fill you with His fulness, and change you from glory to glory? He was nearly at the end of the race and a home in Heaven.

My own Testimony.

A letter has just come across the Atlantic from Dr. Lowrey, requesting, very unexpectedly to me, that I should say something in the present number of DIVINE LIFE of my own experience. I would say, that before this year closes, should I live thus long, I shall be eighty years of age: Quite forty-five of these years I have "walked in the light," as "I hold it forth," as the blood-bought privilege of all believers in Jesus. Near the commencement of this period, the Spirit of God presented to my mind, as revealing, not only the privilege of my subsequent life, but of an eternity to come, the following passage: "The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be thine everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall the moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." That, I said, by the grace of God, sha I be my life, and my eternal future. So far, I have never, for a moment, had occasion to "be ashamed of my hope." On the other hand, God has done, in my inner life, and fruitfulness, "exceeding abundantly above all that I asked or thought." For a few months past, the Sun of Righteousness has not only, as Payson said of himself, "been in full view, but has been coming nearer and nearer, and becoming brighter and brighter as he approaches." There is a melting power in the encircling glory, and in the great revelations of the Word of God, even byond former experiences. If Christ, in visible manifestation should come down and stand again upon Mount Olivet, I should not need to go away over the sea to "behold His glory." What "cometh by observation," cannot, as it seems to me, compare, in glory, to what the soul inwardly beholds, when, through the Spirit, Christ and the Father come to us, and "make their abode with us," and "with open face we behold, as in a glass, the glory of the Lord, and are changed into the same image from glory to glory, eveu as by the Spirit of the Lord." This is the incoming for which I wait, and which I enjoy as a present possession, and to this end my life and being are devoted, to "make known what is the riches of the glory of this mystery among the Gentiles, which is Christ IN you, the hope of glory."

(*Divine Life.*) ASA MAHAN.

THE EVOLUTION BIBLE.

THE preparation of the new Bible, which is to be inspired by sweet reasonableness, has not made much advance yet. We lay before our readers the improved version of the first chapter of Genesis. 1. There never was a beginning. The Eternal, without us that maketh for righteousness, took no notice whatever of anything. 2. And Cosmos was homogeneous and undifferentiated, and somehow or another evolution began and molecules appeared. 3. And molecule evolved protoplasm, and rhythmic thrills arose, and then there was light. 4. And a spirit of energy was developed and formed the plastic cell whence arose the primordial germ. 5. And the primodial germ became protogene, and protogene somehow shaped eozoon, then was the dawn of life. 6. And the herb yielding seed and the fruit tree yielding fruit after its own kind whose seed is in itself, developed according to its own fancy. And the Eternal, without us that maketh for righteousness, neither knew nor cared anything about it. 7. The cattle after his kind, the beast of the earth after his kind, and every creeping thing became evolved by heterogeneous segregation and concomitant dissipation of motion. 8. So that by survival of the fittest there evolved the simiads from the jelly-fish, and the simiads differentiated themselves into the anthropomorphic primordial types. 9. And in due time one lost his tail and became man, and behold he was the most cunning of all animals; and lo! the fast men killed the slow men, and it was ordained to be so in every age. 10. And in process of time, by natural selection and survival of the fittest, Matthew Arnold, Herbert Spencer, and Charles Darwin appeared, and behold it was very good.—*London Freeman.*

Miscellany.

—Reply of Rev. J. H. Acton to an invitation to deliver a discourse on Decoration Day;

"Nearly 18 years since, at the call of the United States Government, we took up our line of march for the bloody fields of the South—not as a commissioned officer with large epaulets, large pay, and larger self-appreciation, nor yet as a chaplain, to have, as many did, a good, easy, remunerative time out of bullet-range—but as a private soldier in the ranks, with our musket and knapsack. For three years we stood picket, lay in the trenches, waded rivers, climbed mountains, traversed swamps, baked our own beans—when we had any—shot at rebels, and in turn made for them a target of our own person. We passed through many bloody scenes, and some of the most trying battles of the war. More than once we narrowly escaped the bayonet, Andersonville, or Libby. We carried ammunition from the pouches of the dying and the dead for some of these same comrades whose deeds we are now called upon to remember, and helped with our own hands to lay scores of them in their graves. When the war closed, we joined in the nation's shout and hung our sword on the wall. Many of our most valued friends were left in the South. We tried to dry the tears of stricken fathers and mothers by reciting the heroism of their dead, and then went back into the ranks of the Master to pray for the fatherless and widows. But we were happy. A halo of glory hung over these graves. We looked on the broad acres of this great land, and felt it was enough. We had spent as a nation more than $4,000,000,000, and had sacrified hundreds of thousands of precious lives, but the cruel war was over, and our enemies were ready to accept the situation.

"To-day the men government paid us by the month for shooting at, are our Congressmen. Four Senators only who now serve us were Union soldiers, while twenty were in the rebel army. Sixty-five rebel soldiers are in

the House. Not a solitary man from all the South who stood loyally by the government with his life in his hand, comes as a representative. More than two-thirds of this whole number were in open rebellion and under arms, and yet in six, if not in seven, states of the thirteen which rebelled, the Union voters are in the majority. The tried soldier is thrust out. The freedmen who led the way through dismal swamps, found hiding-places, and carried a portion of their own scanty fare to our starving boys flying from prison-pens, who bound up their wounds and picked the worms from their gangrened flesh, torn by blood-hounds—these freedmen are to-day flying from their homes to save their lives. Insult stamps upon the graves of our dead in the South, and revolution is complete in its violence only that a solitary Union soldier who happens to be at the head of the Government stands alone in the breach.

"Let the dead sleep. We are ashamed publicly to speak of their heroism in the history of to-day. They have passed beyond the stench and corruption, the flies and maggots, the hunger and thirst under burning Southern suns, and no longer ask aught of us. Our heart aches. It is all a huge farce, a righteous indignation consumes us. The Government is heartlessly cruel. It called them to sacrifices a thousand times more terrible than the Juggernaut, and has forgotten the purchase price. The enemies who followed them with blood-hounds now seek the life of the nation, and orate the principles of the rebellion in the Senate Chamber. No! we scorn the empty offering. Turn out these rebels! Tear down their flags! Send traitors where they belong; and God will carry the flowers in the deft fingers of the sunshine and the raindrop, and will weave wreaths and garlands by the agency of the winds, and will make melody by the orchestra of all nature. Until then we shall leave our harp on the willows, and continue to cry out "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them?'"

—From the Rev. Joseph Cook's Lecture on The Nerves and the Soul.

"Bain, as you know, teaches that only matter exists in the Universe; but that matter, rightly defined, is a double-faced somewhat, having a physical and a spiritual side! This is the nearest approach to a definition that either he or Tyndall has given: in this marvellous compound unit there coinhere in one substratum extension and the absence of extension, form and the absence of form, activity and the absence of activity, all the perfectly contradictory attributes of matter and mind. I suppose that it may be asserted that mind is co-exensive with matter; but never until we can believe that a thing can be and not be at the same time and in the same sense, will men who love clear ideas adopt Tyndall's and Bain's self-contradictory definition of matter."

—Dorner:

"We cannot conceive that God, in willing a world, should not also have willed it for perfection; nor will it be necessary to consult a necessity for the incarnation on the side of man in the fact of sin, because we find its necessity also in the need of perfection; or because we affirm it to have been a necessity for God, in so far as, if he willed a perfect world, he could not omit to will the God-man, who is its honour and crown."

TELEGRAPHIC NEWS.

St. Petersburge, August. 14th. Three noted lawyers have been arrested here, charged with disaffection to the Government. The number of persons under supervision is daily increasing. Several police officers have been punished for neglect of duty.

Constantinople, 14. Sawas and Alisaid Pashas have been appointed Commissioners in the Greek frontier settlement question.

London 15th. Sir Stafford Northcote (Chancellor of the Exchequer), in repiy to a question in the Commons, said that in consequence of the great excitement prevailing on either side on the frontiers of Thessaly and Epirus, that both the Turkish and Greek Governments had deemed it advisable to strengthen their forces there, and he added that the British Government did not consider it necessary to take notice of this step. The retirement of Ctunt Andrassy from the post of Austrian Foreign Minister into private life is confirmed. Mr. Grant Duff in the House of Commons moved for the production of further papers relating to the Afghau war, and in doing so predicted that the Treaty concluded with Yakoob Khan would give rise to future complications. Lord Hartington concurred in these remarks, and criticised the despatch of Lord Lytton's, dated 7th of July; because the country was inadequately informed therein of our future policy. Mr. Stanhope (Under-Secretary for India) spoke in defence of the Treaty, the chief object of which he said, was to exclude foreign interference in Afghanistan. Sir Stafford Northcote (Chancellor of the Exchequer) maintained that the settlement was the best that could be attained, not only on political but on military grounds. He condemned the criticisms of the Liberal party and their suggesting difficulties without proposing any alternative policy. The debate, which was a long one, was eventually stopped by the House being counted out. The promulgation, at Cairo of the *firman* of the Sultan, investing Prince Tewfik with all the privileges enjoyed by the late Khedive, has been received enthusiastically. Parliament was prorogued to day. Her Majesty in her Speech from the Throne says—"My relations with all foreign Powers continue to be cordial. I shall employ all my influence to maintain Treaty obligations and promote the general peace. With respect to the Berlin Treaty, the territory arrangements therein have been faithfully executed, and the new frontiers are nearly settled. The calamities of war have precluded the execution of reforms by the Turkish Government, but I shall continue to urge on it the importanee of a timely compliance with the engagements entered into in the Berlin Treaty. At the suggestion of my Government, in conjunction with the French Government, a change has been made in the Khedive of Egypt, misgovernment having necessiated this step. A Treaty has been concluded with the Ameer Yakoob Khan which has happily terminated the war his predecessor compelled my undertaking. Friendly relations are thereby established, guarantees for peace and safety given, and the frontiers of my Indian Empire strengthened. The ability of my commanders in this war, and the gallantry and endurance of my troops, deserved well the thanks of their country and of Parliament. My acknowledgements are especially due to many of the Native Princes of India, in whom I recognise a zealous co-operation, attachment, and good-will to my Indian Empire. I trust that the recent decisive success gained by my army in Zululand may lead to an early conclusion of peace in Southern Africa on an enduring basis, and that my subjects being relieved from danger may readily join in the arrangements to secure their future safety and prosperity." The speech then reviews the measures of the Session. No mention is made of the Greek question. Advices from Capetown, dated 29th July, state that two British columns, one under Brigadier Clark and the other under Brigadier Russell, were to readvance on the 3rd of August and tendezvous at Magnibonum on the 6th. King Cetewayo has sent in to ask, if he surrenders, whether his life will be spared and has received an answer from Sir Garnet Wolsely in the affirmative. In the House of Commons last night, Mr. Stanhope (Under-Secretary for India) stated that the British Government and Yacoob Khan were both mutually doing their best to promote satisfactory relations.

18th. Advices from St. Petersburg state that a great seizure of gunpowder and other explosives has been made there. Safvet Pasha has been appointed a third Commissioner in the settlement of the Greek Frontier Question.

Alexandria, 18th. The Egyptian Ministry has resigned and a new Ministary under the Presidency of the Khedive (Prince Tewfik) has been formed.

London, 19th. The amount of the subscriptions required by M. Lesseps for the canal accross the Isthmus of Panama being insufficient, the sums already subscribed have been returned. Advices have been received from Italy which state that Garibaldi is very ill.

20th. Mr. Gladstone, speaking at a Liberal demonstration at Chester yesterday, which was the opening of the electoral campaign, vehemently denounced the foreign policy of the Government, which he said, he believed will be the Liberal watchword at the forthcoming elections. Sir Charles Dilke, speaking at a similar demonstration at Chelsea, minutely criticised our foreign policy, and was of opinion that the Government only maintained its position because it contrived to spread the notion that it was mindful of the dignity of England. A Royal Warrant has been issued, establishing a reserve of officers for the Army Service Corps.

21st. The Transport Jumna has arrived at Plymouth from the Cape. Captain Carey denies that he was in charge of the escort at the time of the Prince Imperial's death. The preliminary report of the Committee appointed to enquire into the organisation of the British army has been issued. It recommends the abolition of linked battalions and the institution of regimental depots. Soldiers completing six years' service will be allowed to complete a twelve years' agreement. Certain advantages will be offered to soldiers in India who prolong their service with the colours. Compulsory transfer of officers and men from regiment to regiment is to be abolished, the volunteering system limited, and pensions re-established. The evidence is unanimous as to the necessity of lengthening the term of service in India. An angry controversy is going on between the German and the Russian press, the latter accusing the German Government of having isolated Russia. Heavy rains and distastrous floods continue throughout the country. The accounts of the wheat crops from al parts are very favourable, but very heavy shipments of wheat are being made from America to Great Britain.

PASSENGERS SAILED.

Per P. and O. Str. *Austria*, 22nd:

For Southampton.—Mrs Bainbridge and infant, Mrs A C Havelock, Lieut A C G Banning, Major H Collett, Miss and Mrs Jackson, Mr J W Mellis, Mr G N Chatterjee, Capt Abbott, Lieut G A P Evans, Lieut C Sawyer, Mr and Mrs Norton and 2 infants.

For Brindisi.—Mr C D Field, Mr. Blanford, Dr J Pinkerton, Major C C Scott-Moncrieff, Lieut R C Hart, Col H Marshall, Dr A S Lethbridge, Mr Ralph Ouseley, Col H Forbes, and Capt Badcock.

For Venice.—Mr J A Bourdillon, Lieut A R Porter, Mr A W Croft, Mr Justice, Wells, Mr E Bornemann, Capt W F Maitland-Kirwan, Major Murray, and Capt Barstow.

For Aden.—Mr Russell, and Col C S de N Lucas.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 19th:

From Southampton.—Dr and Mrs Boyd, and Capt Macbay.

From Venice.—Mr W Smith, Mr and Mrs Byrne and child, Mr J Tate, and Capt A H Neill.

From Brindisi.—Major Doveton, Mr A Monies, Mr H C Irvine, Capt Haydon, Mr A Joyce, Mr G White, Mr W H Cogswell, and Mr J Guthrie.

From Aden.—Mr J Watts, and Mr Eliot.

Domestic Occurrences.

MARRIAGES.

Davis—Gore—July 30th, Arthur Harvey Davis, Colonel, Bombay Army, to Blanche Gore.

Wyllie—Carew—July 31st, at Vevey, Switzerland, Lionel Wyllie, Esq., to Mariem Amy, second daughter of George O'Brien Carew, late Indian Navy, Officiating Superintendent of Marine, Bombay.

DEATHS.

Barker—July 17th, at Monkstown, Dublin, Frederick Houghton, of Frederick C. Barker, M. D., Acting Civil Surgeon, Rutnagiri, aged 4 years and a quarter.

Powys—August 6th, at Kandahar, of cholera, Captain and Brevet Major Powys, 59th Regiment.

Sargent—August 15th, at Bombay, of congestion of the brain, (Daisy) Constance Elizabeth Susannah, child of Mr. W. H. Sargent, aged nearly 13 years.

Corbett—August 16th, at Poona, of consumption, Thomas M. Corbett, G. I. P. Railway, of Inniskellen, Ireland, aged 26 years.

Vitters—August 18th, at Grant's Buildings, Colaba, James George, eldest son of James Vitters, Poona, aged 41 years and 2 months.

Lawrence—August 21st, at Station Hospital, Colaba, Apothecary Thomas Lawrence, B. S. M. D., aged 51 years.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd August 1879.

R. C. Wroughton, 6th October 1880, Rs. 15-4; F. Harvey, 19th December 1879, Rs. 7-10; Revd. T. Carrs, 12th April 1880, Rs. 6; S. Macdonald, 31st March 1880, Rs. 6.

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